2: Marshall G-5 (1870) 1873 Toda

as may be most convenient to them. In either case, the marriage both in name and in fact, is identical.

It is the custom for the husband to give a feast to his nearest relatives on such a joyous occasion.

It will be seen that up to this stage, the woman is married with her own consent to one man—he who pays the dowry, or gives security to society for his own good behaviour. But now, if the husband has brothers or very near relatives, all living together, they may each, if both she and he consent, participate in the right to be considered her husband also, on making up a share of the dowry that has been paid. In fact it was formerly their almost universal custom—in the days when women were more scarce than they are now—for *a family of near relations to live together in one mand, having wife, children and cattle all in common.*

Now if we consider that one or more brothers may each become the husbands of separate wives by virtue of having each paid a dower, and that younger brothers as they grow to age of maturity, and other brothers as they become widowed, may each either take separate wives or purchase shares in those already in the family, we can at once understand that any degree of complication in perfectly lawful wedded life, may be met with, from the sample of the single man living with a single wife, to that of the group of relatives married to a group of wives. We begin to see also why tribes following polyandrous habits, endeavour to prevent further complications by making widows 'remain in the family.'

All the children of these very promiscuous unions are held to be brothers and sisters. And as, as is manifest, a generation or two of such marriages must produce inextricable confusion in relationships, so we find that the Todas, who like nothing so much as reducing things to simple formulæ, rather ignore the whole subject, terming them anatama.[1] They will

[1] See Note 19 of Chapter VII.